

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 13th June 1891.

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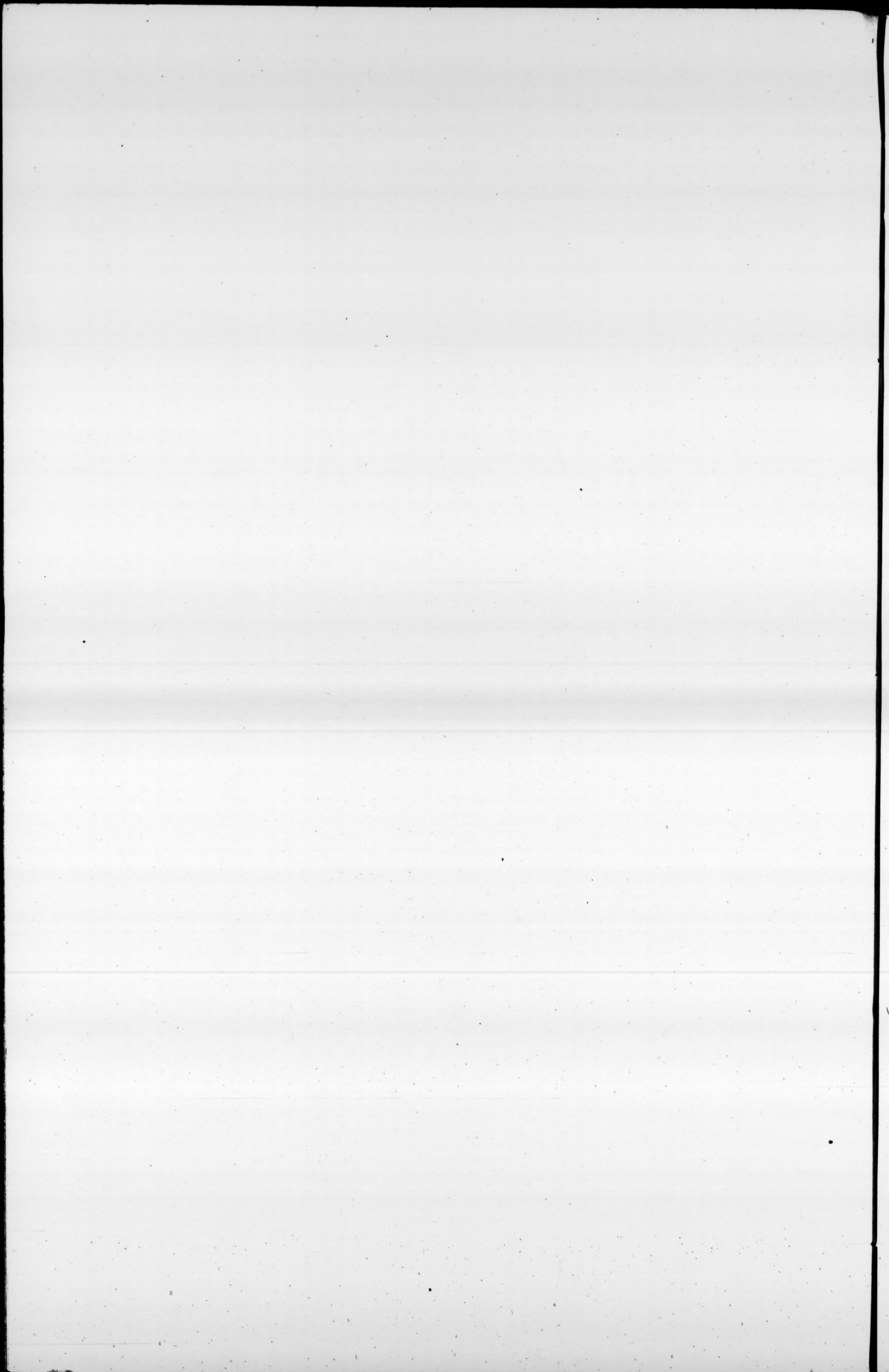
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LIST OF NEWSPAPERS.

| No. | Names of newspapers. | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. | |
|----------------------|---|------------------------|---------------------------------|---|------------|
| BENGALI. | | | | | |
| Fortnightly. | | | | | |
| 1 | "Ahmadí" ... | Tangail, Mymensingh | 600 | 2nd June 1891. | |
| 2 | "Hitakari" ... | Kushtea | 800 | | |
| 3 | "Kasipore Nivási" ... | Kasipore, Burrisal | 280 | | |
| 4 | "Navamihir" ... | Ghatail, Mymensingh | 500 | | |
| 5 | "Sahayogi" ... | Burrisal | 342 | | |
| 6 | "Uluberia Darpan" ... | Uluberia | 700 | | |
| Weekly. | | | | | |
| 7 | "Bangavási" ... | Calcutta | 20,000 | 6th | ditto. |
| 8 | "Banganivási" ... | Ditto | 8,000 | 5th | ditto. |
| 9 | "Burdwán Sanjivani" ... | Burdwan | 335 | 2nd | ditto. |
| 10 | "Cháruvartá" ... | Sherepore, Mymensingh | 400 | 1st | ditto. |
| 11 | "Dacca Prakásh" ... | Dacca | 2,200 | | |
| 12 | "Education Gazette" ... | Hooghly | 825 | 5th | ditto. |
| 13 | "Grámvási" ... | Ramkristopore, Howrah | 1,000 | 8th | ditto. |
| 14 | "Hindu Ranjiká" ... | Beauleah, Rajshahye... | 212 | 3rd | ditto. |
| 15 | "Hitavádí" ... | Calcutta | ..... | 6th | ditto. |
| 16 | "Murshidábád Pratinidhi" ... | Berhampore | ..... |  |  |
| 17 | "Navayuga" ... | Calcutta | 500 | 4th | ditto. |
| 18 | "Pratikár" ... | Berhampore | 609 | 29th | May 1891. |
| 19 | "Rungpore Dikprakásh" ... | Kakinia, Rungpore | ..... | 4th | June 1891. |
| 20 | "Sahaachar" ... | Calcutta | 800-1,000 | 3rd | ditto. |
| 21 | "Sakti" ... | Dacca | ..... | 2nd | ditto. |
| 22 | "Samáj-o-Sáhitya" ... | Garibpore, Nuddea | 1,000 | 7th | ditto. |
| 23 | "Samaya" ... | Calcutta | 3,000 | 5th | ditto. |
| 24 | "Sanjivani" ... | Ditto | 4,000 | 6th | ditto. |
| 25 | "Sansodhiní" ... | Chittagong | ..... |  |  |
| 26 | "Sáraswat Patra" ... | Dacca | 300 | 6th | ditto. |
| 27 | "Som Prakásh" ... | Calcutta | 600 | 8th | ditto. |
| 28 | "Sudhákár" ... | Ditto | 3,100 | 5th | ditto. |
| 29 | "Sulabh Samáchar" ... | Ditto | ..... |  |  |
| Daily. | | | | | |
| 30 | "Banga Vidyá Prakáshiká" ... | Calcutta | 500 | 10th | ditto. |
| 31 | "Bengal Exchange Gazette" ... | Ditto | ..... | 9th and 10th | June 1891. |
| 32 | "Dainik o Samáchar Chandriká" ... | Ditto | 1,000 | 7th to 11th | ditto. |
| 33 | "Samvád Prabhákár" ... | Ditto | 1,500 | 5th, 6th and 8th to 11th | June 1891. |
| 34 | "Samvád Purnachandrodaya" ... | Ditto | 300 | 5th, 6th and 8th to 11th | June 1891. |
| ENGLISH AND BENGALI. | | | | | |
| Weekly. | | | | | |
| 35 | "Dacca Gazette" ... | Dacca | ..... | 8th | June 1891. |
| HINDI. | | | | | |
| Monthly. | | | | | |
| 36 | "Darjeeling Mission ke Másik Samáchar Patrika." ... | Darjeeling | 50 | | |
| 37 | "Kashatriya Patriká" ... | Patna | 250 | | |

| No. | Names of newspapers. | | Place of publication. | | Reported number of subscribers. | Dates of papers received and examined for the week. |
|----------------------------|---------------------------------|-----|-----------------------|-----|---------------------------------|---|
| Weekly. | | | | | | |
| 38 | "Aryāvarta " | ... | Calcutta | ... | 750 | 4th June 1891. 4th ditto. |
| 39 | "Behar Bandhu " | ... | Bankipore | ... | 500 | |
| 40 | "Bhārat Mitra " | ... | Calcutta | ... | 1,200 | |
| 41 | "Champarun Chandrika " | ... | Bettiah | ... | 350 | |
| 42 | "Desī Vyāpāri " | ... | Calcutta | ... | ..... |  |
| 43 | "Hindi Bangavāsī " | ... | Ditto | ... | ..... | 8th ditto. |
| 44 | "Sār Sudhānidhi " | ... | Ditto | ... | 500 | |
| 45 | "Uchit Baktā " | ... | Ditto | ... | 4,500 | |
| URDU. | | | | | | |
| Weekly. | | | | | | |
| 46 | "Al Punch " | ... | Bankipore | ... | ..... | 1st ditto. |
| 47 | "Anis " | ... | Patna | ... | ..... |  |
| 48 | "Calcutta Punch " | ... | Calcutta | ... | ..... |  |
| 49 | "Gauhur " | ... | Ditto | ... | 196 | |
| 50 | "Raisul-Akhbari-Moorshidabad " | ... | Murshidabad | ... | 150 | |
| 51 | "Setare Hind " | ... | Arrah | ... | ..... | 5th ditto. |
| 52 | "Urdu Guide and Darussaltanat " | ... | Calcutta | ... | 340 | |
| URIYA. | | | | | | |
| Monthly. | | | | | | |
| 53 | "Asha " | ... | Cuttack | ... | 165 | |
| 54 | "Pradīp " | ... | Ditto | ... | ..... |  |
| 55 | "Samyabadi " | ... | Ditto | ... | ..... |  |
| 56 | "Taraka and Subhavārtā " | ... | Ditto | ... | ..... |  |
| Weekly. | | | | | | |
| 57 | "Dipaka " | ... | Cuttack | ... | ..... | 14th and 21st May 1891. 13th and 20th ditto. 16th and 23rd ditto. |
| 58 | "Samvad Vāhika " | ... | Balasore | ... | 200 | |
| 59 | "Uriya and Navasamvād " | ... | Ditto | ... | 420 | |
| 60 | "Utkal Dīpikā " | ... | Cuttack | ... | 420 | |
| PAPERS PUBLISHED IN ASSAM. | | | | | | |
| BENGALI. | | | | | | |
| Fortnightly. | | | | | | |
| 61 | "Paridarshak " | ... | Sylhet | ... | 480 | 1st June 1891. |
| 62 | "Silchar " | ... | Silchar | ... | 500 | |
| Weekly. | | | | | | |
| 63 | "Srihatta Mihir " | ... | Sylhet | ... | 332 | |



I—FOREIGN POLITICS.

The *Burdwan Sanjivani*, of the 2nd June, says that, now that Tikendrajit has been captured, all the four brothers will be probably tried together. The writer sees clearly what the result of the trial will be. Manipur has been occupied by the English, and its people are afraid of them. It will not therefore be a difficult thing to procure evidence in support of the grave charges which have been laid against them. The murderer of Mr. Grimwood has been already hanged, and who shall say that the Maharaja and the Jubaraj will not one day share the same fate? And considering the haste with which the English officials, excited by revengeful feelings, are conducting the trial, the Maharaja and the Jubaraj do not seem to be very distant from their doom. But considering the fact that considerable agitation is now going on in Parliament regarding the Manipur affair, and that the Viceroy feels compelled to set up a defence of his Manipur policy, would it not be better to postpone the trial and punishment of the brothers until the decision of Parliament is known? But will the short-sighted officials of Government consent to do this? They are burning with revenge, and they cannot suffer the trial to be postponed. Whatever the fate of the Maharaja and the Jubaraj may be, this much is certain that the crooked policy which Lord Lansdowne has from the beginning adopted towards Manipur has brought discredit on the British administration. Lord Lansdowne is the supreme ruler of India, and he can do anything he likes. The explanation he has given of his Manipur policy may satisfy Parliament, and he may obtain more honour in this world; but it ought to be His Excellency's aim to obtain praise in that Court where all men are tried for their sins after death. If Tikendrajit be proved guilty, let him be punished, but let justice be done to him. He should be given the same right of defending himself as is given to ordinary murderers, and let him be tried by men who are not likely to do injustice to him. If this is done, the public will have nothing to say against Government in this matter.

BURDWAN SANJIVANI,
June 2nd, 1891.

Manipur.

2. The *Sahachar*, of the 3rd June, has the following in connection with Manipur affairs :—

SAHACHAR,
June 3rd, 1891.

- (1) It is clear from the late Mr. Grimwood's report that Kula Chandra was not implicated in the revolution which has unseated Sura Chandra. It was Tikendrajit who did everything to effect that object. And cannot the same thing be said in regard to the murderer of Mr. Quinton and others, viz., that it was done without the knowledge of Kula Chandra? Kula Chandra is an inoffensive man, and must have known that Government would never forgive the murder of English officers. This being the case, Government should, so far as Kula Chandra is concerned, act carefully and after minute enquiry.
- (2) The late Mr. Grimwood himself said in his letter that the people of Manipur wept for Sura Chandra, and there is no doubt that Sura Chandra was held in respect by his subjects. Whether he passed much of his time in *puja*, or whether he acted on the advice of the Brahmins, there is no doubt that the work of administration was properly conducted under him. It is certainly to the credit of the Government of India that it was in favour of the reinstatement of Sura Chandra. But Mr. Quinton was a headstrong man, and he became converted to Mr. Grimwood's opinion. He was not the man to change his views after having once formed them. Thus, ultimately, the Government of India had to give way, and a State was ruined simply because an officer held views contrary to those of the Supreme Government. Obstinacy of this nature on the part of the officials in maintaining their own views is injuring the administration of India. The Manipur disaster would not have happened if Sura Chandra had been reinstated. But now that Mr. Quinton is dead, it is proper to forget his shortcomings and to remember only his good qualities.

BEHAR BANDHU,
June 4th, 1891.

3. The *Behar Bandhu*, of the 4th June, says that, so far as appears from the Manipur papers, Lord Lansdowne does not appear to have displayed much tact in the manage-

The Manipur affair.

ment of the Manipur question. Nor do those papers yield credit to the British Government for kindness towards fellowmen. The Manipuris being an uncivilised people cannot be blamed for their misconduct, but it is really a pity that the civilised English people should conduct themselves in the way they have done in Manipur. Was it not quite unjustifiable on the part of a civilised people to blow up the temple of a god of an uncivilised people? The English Government should know that all Indian people are very sensitive in religious matters.

SAMAY,
June 5th, 1891.

4. The *Samay*, of the 5th June, says that the *Englishman* newspaper's writings in support of the Government's contention that Manipur is a Tributary State have been of no

Manipur.

avail. Supposing Manipur to be a tributary and not an independent State, the Government must be admitted to have incurred grave sin by its action in regard to that State. For, if Manipur is a tributary State, how is it that it did not interfere in its affairs when a revolution broke out in it in the month of Bhadra last? And why, again, did it interfere in its affairs six months after the revolution was over? Government is now saying that Manipur is tributary to it simply with the object of throwing dust in the eyes of the public. It is the impression of the public that Mr. Quinton acted very improperly by entering an independent State with an army. And Government now wants to remove that impression by saying that Manipur is not independent but tributary to it. There is no proof to support this statement of Government. If Manipur was tributary to Government, how is it that the governor of a province and not a Political Agent was sent to communicate the Viceroy's order? The Government of India is now having recourse to various pretexts with the object of throwing a veil over the misdeeds which it has committed through short-sightedness.

BANGANIVASI,
June 5th, 1891.

5. The *Banganivási*, of the 5th June, says that the Manipur affair has created difference among the authorities themselves.

The Manipur affair.

Lord Lansdowne is attempting to throw the blame on his superiors and his subordinates, who in their turn are repelling the charge. This tension among the authorities is greatly to be regretted.

The conduct of the *Pioneer* in this connection is most reprehensible. In dealing with the Manipur affair that paper is giving proof of bad taste, want of sense of duty, and a disposition to find fault with others. Considering the character of the *Pioneer* as a semi-official paper, its conduct on the present occasion is calculated to widen the breach that has already taken place among the authorities.

SUDHAKAR,
June 5th, 1891.

Egypt.

6. The *Sudhakar*, of the 5th June, has the following about the recent change of ministry

in Egypt:—

Musulmans who are pained to hear of the downfall of any Mahomedan power will be sorely grieved at the resignation of Riaz Pasha and the formation of a new ministry in Egypt. That this change in the ministry will virtually make Egypt a part of the British dominions is clear to every farsighted man.

"Brother Musulmans! your co-religionists, deprived of all vitality, are being one by one robbed of their dominions. Just look at Egypt, and you will see another Mahomedan power on the eve of downfall. You have now only to sigh and weep, and it is not known what further evil may happen in the future."

DAINIK-O-SAMACHAR
CHANDRIKA,
June 7th, 1891.

7. Referring to Lieutenant Chatterton's cross-examination, the *Dainik-o-Samachar Chandrika*, of the 7th June, says that it was

The Manipur trials.

known beforehand from the letters of the *Pioneer's* correspondent that the Military authorities in Manipur would make some witness or other say that the fugitive English soldiers were obstructed on their way by order of Tikendrajit. Indeed, it would seem that the cross-examination of Lieutenant Chatterton was made solely with the view of drawing out such a statement from him. The *Pioneer's* correspondent, evidently with the sanction of the Military authorities, had already indicated the lines on which the Manipur trials would be conducted and the sort of evidence that would be

taken. The correspondent has greatly influenced men's minds against Tikendrajit. This has been very wrong indeed. It is said by some people that the correspondent has been sent to Manipur as Lord Lansdowne's advocate to exonerate his Lordship from all blame. Nor can the surmise be said to be entirely groundless.

Referring to Jatra Sing's examination the writer says that he will not now discuss the credibility of the statements made by that witness. This much must, however, be said that if Tikendrajit had been allowed the services of a competent advocate, the witness could hardly have escaped so easily in cross-examination. The refusal of the Government to allow Tikendrajit the services of an advocate, although pressed to do so even by some English newspapers, has been in the highest degree unjustifiable. The upright British press will not certainly be satisfied with the sort of trial to which Government has thought fit to subject Tikendrajit. It was only lately that a full bench of the Calcutta High Court decided that the unsupported evidence of an accessory is not admissible. How could then the statement of Jatra Singh be admitted in evidence against Tikendra?

Referring to the examination of Usurba, the writer says it ought to be determined whether this man's evidence too will not be inadmissible on the High Court ruling referred to above. The public will at once see that these questions would have been settled on the spot if an advocate had been allowed to be employed on behalf of the accused. The writer is not very anxious about the fate of Tikendarjit and Kulachandra; but he has been really anxious lest these Manipur trials should blacken the British name for uprightness.

Referring to Tandak Dass's evidence, the writer says that the authorities should have at once seen its absolute unreliability, for it is not possible for men to remain standing after both their arms have been lopped off. The story of the torture inflicted on the English officers, as related by this man, cannot be trusted on account of its unnatural character. It is a wonder, indeed, how Lord Lansdowne and his military advisers could believe such a story. It would seem that His Lordship has blundered in the Manipur affair from beginning to end.

8. The *Dainik-o-Samachar Chandrika*, of the 8th June, refers to the Manipur despatch of the Court of Directors, dated the 5th May 1852, and observes as follows:—

DAINIK-O-SAMACHAR
CHANDRIKA,
June 8th, 1891.

Lord Lansdowne's defence of his Manipur policy.

Lord Dalhousie received this despatch in 1852, and Lord Lansdowne has hunted it out in 1891 with the object of justifying his own Manipur policy. The writer would have been glad to know whether the despatch was seen by His Excellency before sending Mr. Quinton to Manipur, or whether it has been hunted out after his accusation in Parliament. But not even this despatch will help Lord Lansdowne to justify himself in the eyes of just and impartial men. In 1834 Gambhir Singh, the then Maharaja of Manipur, died. His son, Chandrakirti Singh, was then only one year old, and so Nosu Singh, the brother of the late Maharaja, commenced to rule in the name of his nephew. But in 1844 he assumed the title of Maharaja and drove Chandrakirti and his mother from Manipur. The Government of India did not interfere, and recognised Nosu Singh as the ruler of Manipur. After the death of Nosu Singh, Debendra Singh, his son, ascended the throne and was recognised by Government. In 1851 Chandrakirti drove away Debendra Singh. At this time Lord Dalhousie, who came out to this country with the one object of taking other people's territories, was Governor-General. During his time there was no alteration in the relation which previously existed between Government and the State of Manipur. But as he was always anxious to take possession of other people's territories, he took advantage of the revolution in Manipur and tried to establish British rule there, and wrote to the Directors on the subject. The Directors never objected to his proposals for extending the limits of the Empire; but they nevertheless now and then blamed his annexation policy. This two-sided policy of the Directors led to much trouble, and ultimately brought about the Sepoy Mutiny. They did not, however, approve of Lord Dalhousie's Manipur policy, for they did not like that the Government of India should commit itself to support Chandrakirti. This is clearly stated in the despatch. But they, nevertheless, in a manner approved of the policy of Lord Dalhousie, having been induced to do so by a desire to see the limits of the empire extended. But Lord Lansdowne has not said how Lord

Dalhousie carried out this new policy in Manipur. His Excellency should have stated plainly whether or not the Maharaja Chandrakirti accepted the new policy, and whether or not Lord Dalhousie got an opportunity of giving practical effect to it, and should have also supported his statement with specific instances showing the working of the new policy. But he has done nothing of the kind. History is also silent on the point. Sir William Hunter, who is an admirer of Lord Dalhousie, and is not personally opposed to Lord Dalhousie's policy, mentions in his *Gazetteer* everything relating to Manipur, but nothing in reference to any new treaty based on the despatch. And this raises the presumption that, even after the receipt of the despatch from the Directors, Lord Dalhousie made no new arrangement in Manipur. Perhaps he was so occupied with other matters that he had no time to give his attention to Manipur; or perhaps he was angry with the Directors for their condemnation of his policy, and took no steps to enforce it in Manipur; or perhaps it was not enforced because Chandrakirti was opposed to it. Whatever the reason may have been, the fact appears to be that the enforcement of the new policy was postponed, and possibly it was never enforced afterwards. And this appears all the more clearly from the fact that the Directors themselves incurred the displeasure of Parliament in 1852 on account of their having approved of the policy of Dalhousie, and a new law was passed in 1854 laying down new principles for the Government of India. Perhaps the agitation in Parliament against his policy of encroachment and annexation made Lord Dalhousie cautious in the latter days of his rule, and he purposely abstained from giving effect to his new policy in Manipur. Thus a mere reference to the despatch of 1852 will not do. Lord Lansdowne will have to show that the arrangement which Lord Dalhousie wanted to make in Manipur with the object of increasing British influence there was accepted by Maharaja Chandrakirti; that Chandrakirti signed a new treaty made in accordance with that arrangement; that that treaty has been included in the "Book of Treaties and Sunnuds;" that the terms of that treaty were approved by the authorities in England; and that the Governors-General who succeeded Lord Dalhousie were guided by that treaty in their dealings with Manipur. So long as these points are not proved, neither the writer nor the just and impartial among the members of Parliament will be satisfied. A despatch is nothing but a letter, and there were many despatches sent to this country which have become waste paper. The despatch of 1852 will therefore lose all value unless it can be shown that Government has since then acted in accordance with it. And Lord Lansdowne will have to prove that it has been so acted upon. Lord Lansdowne wanted to follow the policy of Lord Dalhousie in Manipur, and he has failed simply because he lacks Lord Dalhousie's ability. In similar circumstances Lord Dalhousie would have sent 10 to 15 thousand soldiers to Manipur and annexed it at once. But Lord Lansdowne sent only 4 to 5 hundred soldiers with the object of arresting the most intelligent as well as powerful man in the State of Manipur; for His Excellency thought that the deportation of Tikendrajit would make Manipur helpless and practically a vassal of the paramount power. The writer is not sure that if the policy of Lord Lansdowne had received no check in Manipur, and if it had been possible for His Excellency to remain in India some time longer, the Manipur trick would not have been applied to other Indian States. Internecine quarrels frequently happen in Nepal, and what has happened in Manipur may have happened in Nepal also. Speaking generally, there has been, and there will yet be, during the administration of Lord Lansdowne an exhibition of British power somewhat similar to what was made during the administration of Lord Dalhousie. Lord Dalhousie was anxious to reform Indian society, and passed the Widow Marriage Act without paying the smallest heed to the protests of Hindus and Mussulmans. In the same way Lord Lansdowne has passed the Consent Act against the protests of Hindus and Mahomedans, and caused serious discontent in the country. And as in the time of Lord Dalhousie people expressed their dissatisfaction, caused by the passing of the Widow Marriage Act, in various ways, so in the time of Lord Lansdowne they are expressing in various ways their dissatisfaction at the passing of the Age of Consent Act.

Heaven grant that not even a hundredth part of the misery and the mischief which India experienced in consequence of Lord Dalhousie's policy

may never again be experienced by her, and that the viceroyalty of India may not long be in the hands of a man who, like Lord Lansdowne, is a follower of the policy of Lord Dalhousie. Such men alone should be made Governors-General of India as know Lord Canning's policy and are able to give effect to it. The sooner such a man is sent to India, the better will it be for its welfare.

9. The same paper thus comments on the evidence given by Babu Rasiklal

Rasik's letter.

Kundu at the trial of the Jubaraj:—There are points in which the contents of the letter written by him on the 4th April last to the Secretary to the Chief Commissioner of Assam differ from the evidence given by him at the trial. Englishmen try to explain away this discrepancy by saying that on the 4th April Rasiklal wrote under fear of Tikendrajit, and was therefore compelled to absolve him, Kulachandra, and others from all blame; but as he is free from all fear now he has spoken the truth. But Tikendrajit, on his part, may say that Rasik is now afraid of the English, and so what he is saying now is not true; but on the 4th of April he was not afraid of the English and wrote what he believed to be true; and if Tikendrajit should say this what answer would the English give?

Reference is then made to the letter published in the *Amrita Bazar Patrika* newspaper as an eye-witness's letter, and it is remarked that Babus Asutosh and Haridas Banerji, who have been spoken of in the course of the letter, may be examined, under an assurance of safety, and the truth of the letter ascertained. The public will be satisfied only if they are examined in such a way as to exclude all official pressure.

10. The *Dainik-o-Samachar Chandrika*, of the 9th June, refers to the trial of Tikendrajit, and observes as follows:—

The trial of Tikendrajit.

One of the charges against Tikendrajit is that he waged war against the Queen-Empress. But before preferring this charge it ought to be proved that Tikendrajit is a subject of the Queen-Empress and that Manipur is a khas possession of the British Government. This charge should therefore have been brought after the question of the relation of Manipur to the British Government had been disposed of in Parliament. If the English law can be enforced in Manipur, it can be enforced in Nepal also. Why, then, were not the men who murdered the members of the late ministry in Nepal tried under English law?

11. The same paper, of the 10th June, says that the answers given by Tikendrajit in his cross-examination were explained to him and were admitted by him to

Tikendrajit's trial.

have been correctly taken down. But everything depended upon the reliability of the interpretation, and it is not known what sort of interpreter was engaged. So far as Tikendrajit's defence is concerned, it has been little more than child's play to employ Janakinath or Ramchandra as his pleader. The want of the services of a competent advocate has been greatly felt in Tikendrajit's case. In coming to a decision in this case, the letter of Rasiklal should be carefully compared with the version of the Manipur affair given by the correspondent of the *Amrita Bazar Patrika*. Too much reliance should not be placed on the evidence of the Englishmen in Manipur, as their reliability is questioned even by the Anglo-Indian editors. The trial of Tikendrajit and Kulachandra should be conducted with perfect impartiality, or Lord Lansdowne's reputation will greatly suffer.

II.—HOME ADMINISTRATION.

(a)—Police.

12. A correspondent of the *Samay*, of the 5th June, says that people travelling on the road between the villages of

Highway robbery in the district of Hooghly.

Bankipore and Jagutnagar within the jurisdiction of the Singur thana in the district of Hooghly are frequently attacked and robbed by latheals. The authorities of the district police, as well as the Inspector of the Singur thana, should look to the matter.

The riot at Berhampore in the Buxar sub-division.

13. The *Som Prakash*, of the 8th June, refers to the recent riot at Berhampore, in the Buxar sub-division of the Shahabad district, and observes as follows:—

By whose order did the police fire on the people? Riots are being reported from Berhampore for the last three or four years, and every time it is the Hindus

DAINIK-O-SAMACHAR
CHANDRIKA,
June 8th, 1891.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 9th, 1891.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 10th, 1891.

SAMAY,
June 5th, 1891.

SOM PRAKASH,
June 8th, 1891.

who have been punished by the Magistrates. The result of this has been to induce the police to believe that the Magistrates are in favour of the butchers, and that it is they who should be helped by it. It is curious Government takes no steps to prevent these riots. Such riots cannot happen if the butchers are prohibited from attending the mēla at Berhampore. But no, the butchers were not only allowed to attend the mēla, but were even helped by the police. The police is greatly to blame for using firearms on the occasion. But the writer is glad that Sir Charles Elliott's attention has been drawn to the matter, and the accused Mahomedan Police Inspector has been committed to the sessions.

(b)—*Working of the Courts.*

SAKTI,
June 2nd, 1891.

Two Collectorate matters.

14. The *Sakti*, of the 2nd June, draws attention to the following Collectorate matters:—

- (1). In the Collectorate, parties are required to appear personally, or apply through one possessing a power-of-attorney to get back any document which may have been filed in a case. This greatly inconveniences the parties, especially when they are women. The Civil Court practice of getting back documents so filed through the pleader engaged in the case or through an agent ought to be introduced into the Collectorate.
- (2). The corruption of the Collectorate amla causes great hardship to parties who have to get refunds of the surplus of the proceeds of auction sales, especially when the surplus is an insignificant amount. All sources of inconvenience in this connection will be removed if the authorities make a rule to the effect that cheques for such refund should be given to the parties a fixed number of days after the receipt of the petition asking for such refunds.

SOM PRAKASH,
June 8th, 1891.

An independent bench of Honorary Magistrates at Santipore in the District of Nuddea.

15. A correspondent of the *Som Prakash*, of the 8th June, says that much inconvenience is felt at Santipore, in the district of Nuddea, in consequence of there being at that place no independent bench of Honorary Magistrates of the first or second class. Santipore is a place of importance, and there ought to be such a bench there. If such a bench is established, the trial of petty cases under sections 143, 172, 174, 175, 180, 184, 185, 186, 187, 188, 277, 278, 383, and 290 of the Penal Code will not give the people of Santipore the amount of trouble they now experience. Sir Charles Elliott is requested to appoint Babu Ram Durlabh Khan, B.L., as a second class Honorary Magistrate in Santipore.

(d)—*Education.*

SAMAY,
June 5th, 1891.

The Education Department.

16. The *Saman*, of the 5th June, has the following on the subject of the reform of the Education

Department:—

1. The writer is always glad to see questions of educational reform discussed. In his opinion that reform must be of a thorough going character. The writer had hoped that, with the appointment of native gentlemen as Inspectors of Schools, the reform of the Education Department would become an easy task, but he regrets to say that the result has proved the very opposite of what he had expected.

2. The defects in the list of text-books prepared by the Central Text-book Committee are discussed year after year, and the conduct of the Inspectors of Schools, Dacca and Presidency Circles, and particularly of the Presidency Inspector in connection with the selection of text-books, is severely condemned. It is a matter of great shame and regret that with men on the Committee so just and of such a godlike character as Babu Chandra Nath Bose cases of injustice and oppression by the Committee are so often heard of. These men should either get the personnel of the Committee altered, or resign their membership.

Two complaints are generally heard of in connection with text-books. The first is that inferior books obtain large circulation by the use of cunning and influence, and the second is that good books often remain unselected for want of those appliances. It is the writer's firm conviction that books written by

the Inspectors of Schools and their friends and relations, whatever their merit may be, obtain a large circulation. There can be no doubt that these abuse their power and unjustly select their own books as text-books for use in schools. The inclusion of their books in the list of text-books prepared by the Text-book Committee gives them an opportunity of securing a large circulation for them.

3. The writer heard of a rule limiting the stay of an Inspector of Schools in one circle to five years. But Rai Radhika Prosonna Mukerji has been violating this rule before the very eyes of the Director of Public Instruction. And some of the Deputy Inspectors and Sub-Inspectors too have been violating it with impunity, and there is no one to take notice of the violation. Hundreds of similar rules are being violated in the same way by educational officers, and utter lawlessness prevails in the Education Department. To prove this by an example: Radhika Babu is most blamed for his share in the preparation of the list of text-books, and yet he is allowed the largest share in the preparation of text-books for the Primary Scholarship examinations, as if there is no better man to do this work! Is it proper to entrust to one Inspector powers which are not enjoyed by any one else among his colleagues? Many Inspectors, again, perform their duty of inspection in a most perfunctory manner and inspect only those schools which happen to lie along the road to their village homes.

4. The books which are required annually for distribution as prizes among boys and girls are often taken by Inspectors of Schools from among books written either by themselves or their friends and relatives. They also take commissions, sometimes as high as 50 to 60 per cent., for such books, although the taking of such commission is contrary to rule. Most useless books are also utilised for this purpose. This year it was ordered to take prize books only from among the books included in the list prepared by the Director of Public Instruction, but this order has not been obeyed in all cases.

5. It is rumoured that books are easily passed by the Text-book Committee and included in the Director's list when they happen to be printed in certain presses. Some officers again have become dealers in books and some carry on their trade benami. The only object which these men have in view is to make money, and to make money by fair means or foul so long as the opportunity for doing so exists. And these are the men whose example is supposed to make school boys moral.

6. School-masters look upon Inspectors, Deputy Inspectors, Sub-Inspectors, the Secretaries to their respective schools, and the head-clerks of the Inspectors as their masters, and it is impossible for them to retain their posts and to disregard at the same time the recommendations of the former regarding introduction of books in their respective schools. They are, moreover, poorly paid, and the hope of obtaining commission induces them to introduce inferior books in their schools. And when not influenced by these motives, they select only those books as text-books which they have been accustomed to teach. For these reasons new books, however good, are very seldom introduced as text-books in schools. It is said that a pandit of a school dared to reject a book written by an Inspector of Schools and to introduce in its place a book written by some one else as a text-book in his class. This offended the Inspector so much that he took the pandit to task more than once under various pretexts. When other pandits came to know of this, they made up their minds never to act in the way their brother had done. If this be true, what can pandits and teachers do in the way of introducing new and good books?

7. These and a thousand other things of the nature have utterly demoralised the Education Department, which therefore stands in need of a root and branch reform. An educational code and an educational procedure should be framed for the purpose. It is certainly very disheartening to think that there should be so much abuse and scandal in the Education Department even under the present able Director of Public Instruction, Sir Alfred Croft. Sir Alfred is earnestly requested to move in the matter, and thereby earn the gratitude and the blessings of the public in this country.

17. The *Gramvâsi*, of the 8th June, is glad to learn that through the

A higher class English school at Raspur in the Uluberia sub-division of the Howrah district.

assistance and exertion of Babu Purna Chandra Mukerji, the celebrated zemindar of Janai, the middle English school at Raspur, in the Uluberia sub-division of the Howrah district, has been converted into a higher class

GRAMVÂSI,
June 8th, 1891

English school. The zemindar has requested his ryots to pay a pice per rupee of the amount of rent paid by them towards the maintenance of the school.

(e)—*Local Self-Government and Municipal Administration.*

CHARUVARTA,
June 1st, 1891.

18. The *Cháruvartá*, of the 1st June, draws the attention of the municipal authorities of Nasirabad to the filthy condition of the drains in that town. The prevalence of fever in the town is probably due to the filth that has been allowed to accumulate in the drains.

GRAMVASI,
June 8th, 1891.

19. The *Grámvási*, of the 8th June, has heard many complaints against the *munsi* in charge of the cattle-pound at Naun, in the Uluberia sub-division of the Howrah district. He is in the habit of exacting fines from the owners of impounded cattle. On the 7th of Baisakh last, the *munsi* exacted six annas per head of cattle from Chakravarti and Madhub Gorani of Nakera. The District Board is asked to enquire into the matter. What is the Inspector of Pounds appointed by this Board doing?

(g)—*Railways and communications, including canals and irrigation.*

GRAMVASI.

20. The same paper, of the 8th June, says that the Bargeche road, in the district of Howrah, which is daily used by a large number of people, becomes impassable in the rainy season, and hopes that Mr. Fiddian, Magistrate-Chairman of the Howrah District Board, will notice the condition of this road.

(h)—*General.*

BURDWAN SANJIVANI,
June 2nd, 1891.

21. The *Burdwan Sanjivani*, of the 2nd June, says that now that the embankment on the southern bank of the Damodar is being cut away, the only way in which people living on that bank can save themselves is by flying from that part of the country, leaving all their worldly belongings behind them. But where will they get money from to buy lands and construct houses in their new settlements? But be that as it may, as they have no hope of obtaining redress from Government, they will be compelled to leave their homes. The demolition of the embankment will ruin zemindars, talukdars, and ryots, and are they not entitled to compensation at the hands of Government? People pay revenue to Government because they enjoy land belonging to it. But when this land is becoming unfit for cultivation in consequence of the floods of the Damodar, are they not entitled to be exempted from the payment of revenue? Would it be proper for Government to take revenue for land which has ceased to exist? The ryots whose lands have been buried under the sand deposit of the Damodar and the crops on whose lands are damaged by inundation every year should apply to Government for a proportionate abatement of revenue, and Government will not overlook this demand.

SAHACHAR,
June 3rd, 1891.

The Benares riot resolution.

22. The *Sahachar*, of the 3rd June, refers to the Benares riot resolution, and remarks as follows:—

In the course of the resolution, the Lieutenant-Governor says that as the Commissioners of the Benares Municipality promised to reconsider their decision in regard to the demolition of the temple on the 24th March last, the rioters should have waited ten days more and then appealed to the Local Government, and afterwards to the Supreme Government, if that decision was unfavourable to them. But His Honour forgets that a certain number of people sought an interview with His Honour on the subject. Sir Auckland Colvin has hinted that there were agitators—of course educated agitators—at the bottom of the riot. But if it had been so, surely the rioters could have waited until the matter was reconsidered by the Commissioners. The fact is, it has now become a fashion with the authorities to attack educated men, and the only thing to rejoice at is that Sir Auckland does not say that his educated instigators are Bengalis.

SAMAY,
June 5th, 1891.

23. The *Samay*, of the 5th June, strongly animadverts on the conduct of the police in connection with the Benares riot and makes the following observations:—

Government and the Benares riot.

It seems that the conduct of the police on this occasion was even more reprehensible than that of the *budmashes*. Its officers made indiscriminate arrests and committed great oppression on the people. But who is to try those officers for offences? If Government wants to do justice, it should appoint a Commission to try the persons accused of rioting. If it does not think it proper to appoint a Commission, it should at least import a Judge from a different province to try the accused. It should, in short, act in such a way in this matter as will give rise to no cause for suspicion. The riot has made all the officers of Government from Sir Auckland Colvin down to the ordinary police constable angry with the people, and it is therefore hopeless to expect that the local Magistrate will be able to do justice in this case. Sir Auckland Colvin's resolution on the riot is even more reprehensible than the oppression which has been committed by the police and the hard sentences which are being passed on the accused. Sir Auckland has been long in India, and it is strange that he should have thought it proper to prohibit the public from entering the temple. What is the good of having *mandirs* and *musjids* if the people are not to be allowed to enter them? The order of Sir Auckland Colvin has deeply wounded men's feeling, and who shall say that this will not produce disaster in the future? Lord Lansdowne should consider the matter.

24. The same paper cannot see why Mr. Finucane, the present head of the Agricultural Department, who is a comparatively young Civilian, has been promoted to the first class over the heads of many officers who are senior to him. How is it that the *Englishman* newspaper is now silent over the matter? Is it not he who raised a howl that shook heaven and earth when Mr. Gupta was appointed to a Secretaryship of the Board of Revenue? The writer will be glad if his contemporary clears up the mystery in this matter.

SAMAY,
June 5th, 1891.

25. The *Bangavasi*, of the 6th June, says that Government is removing the western embankment of the Damodar in the fear lest it should at any time cause damage to the embankment on the eastern side, that is, on the side on which lies the East Indian Railway line.

BANGAVASI,
June 6th, 1891.

It would matter little to Government if the removal of the embankment on the western bank should bring havoc and destruction on the villages on that bank. All that they want is that the embankment on the eastern bank must not be injured. It is apparently intended that the whole country on one bank must flourish as Paradise itself, whilst the whole country on the other bank becomes a veritable waste. One hesitates to believe that such is really the policy or intention of Government. But the western embankments have been already removed. May it be asked then who is to be responsible for the damage that will be caused by the next floods?

Last year the people of Lakhra obtained relief from Government for the losses they sustained in the floods. And who will give them relief this year? It is really hard to find an epithet which will properly characterise this action of the Government. Can anybody suggest a remedy for the evil which Government is bringing on its subjects?

26. The *Sanjivani*, of the 6th June, thus meets the arguments of Sir W. Hunter and others (1) that the abolition of the opium trade carried on by Government will reduce the cultivators of Behar and the North-Western Provinces to a state of poverty; and (2) that its abolition will give rise to a surreptitious cultivation of the drug, the suppression of which by Government will necessarily involve great oppression by its servants:—

SANJIVANI,
June 6th, 1891.

- (1) The argument that the abolition of the trade will cause hardship to the cultivators of Behar and the North-Western Provinces is not a sound one. These cultivators will employ themselves in the cultivation of paddy or other crops, which will amply repay their labour. The extensive cultivation of opium by Government has, as everybody knows, made the cultivators of Malwa a worthless set of men, who can scarcely maintain their families by their own labour, and who have to depend upon the labour of their women for subsistence. If Government abolishes the cultivation of

opium, these Malwa cultivators will certainly take to the cultivation of paddy or other crops which will repay their labour; and they will at the same time become better men than they now are. The writer does not for a moment doubt that the lands now devoted to the cultivation of opium will yield a good return if any other Indian crop is grown upon them.

- (2) If the abolition of opium cultivation by Government gives rise to its surreptitious cultivation, then it is possible that an attempt on the part of Government to suppress such surreptitious cultivation will be attended with oppression. But Government ought to be able to put a check upon its own servants. But it is greatly to be doubted whether the withdrawal of Government from the cultivation of opium will necessarily give rise to its surreptitious cultivation. The prohibition of ganja cultivation by private persons has not led to a surreptitious cultivation of that drug; and if Government's discontinuance of the opium business leads to its surreptitious cultivation in a few instances, it will not be difficult to suppress it.

If there is any real objection to the abolition of the opium trade, it is the loss of revenue that would be caused by such abolition.

SANJIVANI,
June 6th, 1891.

Birthday honours.

27. The same paper has the following about the birthday honours.

In past times the people of Bengal used to spend large sums of money in charity from pious or religious motives, but it has now become a fashion with them to look to Government for some honour whenever a large sum of money is similarly spent by them. It will be best, therefore, for Government, instead of conferring honours indiscriminately as is now done, to fix a value upon each honour, or, in other words, to require the man who desires to receive any particular honour to spend a fixed sum of money in acts of public charity as the condition on which he should receive that honour. Such a measure, if adopted by Government, will be attended with great advantage to this poor province. The craving for such honours has become quite a mania in Bengal. In Bombay people spend lakhs upon lakhs in acts of public beneficence, but without ever hoping for any recognition by Government. This difference between the people of Bengal and the people of Bombay clearly shows how low and degenerate the former have become.

Maharaja Durga Churn Law is, in point of wealth, the first man in Calcutta; but he has not up to this time spent enough in public charity to deserve his new honour. It is therefore hoped that he as well as Babu Srinath Roy, who has been made a Raja, and who too has not yet shown much public munificence, though he has shown it in a slightly greater measure than Maharaja Durga Churn, will now perform acts of public charity worthy of the honours with which they have been respectively decorated.

Maharaja Durga Churn Law and Raja Srinath Roy are merchants, and the bestowal of honours upon them by Government is calculated to inspire the public mind in this country with greater respect for the mercantile profession than is now entertained.

By conferring the title of Rai Bahadur on Babu Ramgati Mukharji, Manager of the Nalhati State Railway, Government has honoured one to whom honour is due.

SOM PRAKASH,
June 8th, 1891.

28. The *Som Prakash*, of the 8th June, says that opium is certainly a mischievous drug and is doing much harm to India. Mr. Pease and other members of Parliament, who protested against the opium trade of Government, therefore deserve the thanks of the people of India. But as opium is harmless compared with spirituous liquor, and as the use of liquor is ruining India, Mr. Pease and others are earnestly requested to interest themselves, first of all, in the abolition of the liquor trade of Government. No efforts should be made for the abolition of the opium trade of Government before the trade in liquor is abolished. If this is not done, any prohibition of the free sale of opium will increase the consumption of liquor, and thereby do great harm to the country.

III.—LEGISLATIVE.

29. The *Bhārat Mitra*, of the 4th June, says that the Factory Act has been passed with the view of putting a check upon the progress of Indian industries, and thereby encouraging British industries. Had the English rulers dealt frankly with the people of India, they would have surely admitted this in the Statement of Objects and Reasons appended to the measure. The plea that labourers in the Indian factories are made to work without any regard to their health is hardly tenable; but if this plea of health is allowed, should not the authorities, by parity of reasoning, stop by enactment the importation of foreign-made wines into the country, seeing that their use greatly injures the health of the people?

BHARAT MITRA,
June 4th, 1891.

The new Factory law.

Its care for the interest of British manufacturers led the Government to abolish the duty on cotton goods, but the authorities failed to see then that the abolition of that duty would benefit not only British manufacturers, but the manufacturers of other European countries also with which India carries on business. If India begins to import large quantities of cotton goods from other European countries than England, the authorities, it is sure, will think it proper to reimpose the duty.

30. The *Bangavāsi*, of the 6th June, says that recently in a case in Mymensingh, in which a man was committed for trial under the Consent Act, the evidence of doctors and of other witnesses as to the age of the girl-wife was of a very conflicting nature. The Bengali doctor said she was eight or nine years; the Civil Surgeon said she was above ten, while the witnesses in cross-examination stated it variously at from nine to twelve. When it is so difficult to determine the age of a girl accurately, the question may be pertinently asked,—How has the Legislature declared an act to be criminal when it is committed one second before a girl completes her twelfth year, and not criminal when it is committed one second after? Should such legislation be called government, or preservation of morality, or oppression of the subject?

BANGAVASI,
June 6th, 1891.

The Consent Act.

VI.—NATIVE STATES.

31. The *Urdu Guide and Darussaltanat*, of the 5th June, says that this is the first time that an English Civilian has been appointed as Prime Minister in the Native State of Rampore in the North-Western Provinces. This will be happy news no doubt to the enemies of the State.

The Rampore State in the North-Western Provinces.

URDU GUIDE AND
DARUSSALTANAT,
June 5th, 1891.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

32. The *Hindi Bangavāsi*, of the 8th June, says that the famine that is just raging in Madras is due solely to the export trade of India. If this trade is not stopped, the whole country must expect to be soon visited by famine.

Famine in Madras.

HINDI BANGAVASI,
June 8th, 1891.

VI.—MISCELLANEOUS.

33. The *Pratikār*, of the 29th May, says that the Indians welcomed the English as their rulers after the fall of the Moghul Empire, only because they had reason to hope that the English would observe a policy of perfect toleration in religious matters; and so long as that policy was scrupulously followed by the English rulers of India, so long the country enjoyed complete immunity from such disturbances as have lately occurred. The Sepoy Mutiny was the result of 'a shadow of a fear' in men's minds that their religion was going to be interfered with. It is true Government has never directly interfered with the religions of its subjects, but from its conduct the people have come to believe that it no longer evinces the scrupulous care in defending their religion which it had promised it would. Government has also compromised its policy of religious neutrality by encouraging the missionaries, and awakened the suspicion of its subjects by granting them aid from the public exchequer; and the Indian mind has been filled with a still increasing sense of insecurity as the proselytising tendency of the missionaries has increased. The Indians have also seen greater obstacles presented day

Government's religious policy.

PRATIKAR
May 29th, 1891.

after day to the performance by them of their religious practices; and when in addition to this they find even English Judges not dealing out justice impartially between Englishmen and natives, their minds are naturally filled with horror. The policy of religious toleration did not in the least detract from the prestige of Government, and if Government had adhered to it in later times, occurrences like the Durbhunga Temple case, the Benares and Shambazar riots, there would certainly not have been. The authorities should know that the Indians regard their religion as more precious even than life itself; and anything which interferes or threatens to interfere with it is sure to rouse their opposition.

CHARUVARTA,
June 1st, 1891.

Government and the people.

34. The *Cháruvartá*, of the 1st June, has the following:—

It is said that Government has ordered the Volunteers to keep themselves in readiness, and has supplied them with large quantities of ammunition. This means that it has marked the excitement prevailing in the country; and it is quite right that it should realise the true condition of the people, who have now shaken off much of the depression in which they had so long allowed themselves to be. They will no longer hear of injustice, nor will they bear it any longer. They will not brook what they brooked before. They will not see any injustice done to their religion or to their society, or to their political rights and privileges; this is what all India means to say now, plainly or by implication. But this excited condition of the people does not mean that they are animated by a spirit of rebellion. Government should take care not to make that mistake. But its present attitude is liable to misconstruction. The authorities will only court danger by suspecting evil where evil does not exist.

The thing is this. The blister of English education applied to the benumbed body of the native community has at last produced effect; and it is quite natural that the patient should, under the new stimulant, show some sign of life. The essence of English education has now entered into the very marrow of the Indians. The Ilbert Bill agitation was only a sign of the change, and the Consent Act agitation showed the development the native mind has undergone since the Ilbert Bill controversy. The whole is only an attempt at imitating the English themselves; and it cannot be otherwise so long as the Indians have before their eyes the living and the glorious example of the English people. The fittest thing for Government to do then would be not to stand face to face against the movement that is going on among its subjects, but to help and encourage it.

SAHACHAR,
June 3rd, 1891.

35. The *Sahachar*, of the 3rd June, is glad that Sir Charles Elliott has

The riot at Berhampur in the Buxar sub-division of the Shaha-
bad district.

ordered a special enquiry to be instituted into the facts relating to the riot at Berhampur in the Buxar sub-division, and hopes that the local officials will fully help Government in this matter. But why are these riots cropping up in such quick succession? The Hindus should bear in mind that as beef is eaten by both Mahomedans and Christians, Government, which is neutral in religious matters, will never prohibit cow-slaughter. It is for this reason that when Sriman Svami agitated against cow-slaughter, the writer asked his countrymen not to hear him. So long as there will be beef-eaters in India, so long will cows continue to be slaughtered. What Ranjit Singh did in this matter, the Government of India cannot do, for it has promised to protect all classes of people equally. Besides, it is a mistake to think that the slaughter of cows for consumption does harm, for the supply of cows is not diminished by their slaughter. If that had been the case, the bovine race would have been by this time extinct in beef-eating countries. Hindus should therefore take care not to make any disturbance in connection with cow-slaughter. For these disturbances will, if continued, compel Government to adopt hard measures for preserving the peace of the country—measures calculated to curtail the country's civil liberty. Civil liberty is a precious thing, and without civil liberty religious liberty is of no value.

EDUCATION GAZETTE,
June 5th, 1891.

36. The *Education Gazette*, of the 5th June, approves of the statement of

Native *versus* Foreign goods.

the *Bangavási* newspaper that it is the bounden duty of the people of this country to encourage indigenous arts and manufactures, even when the products of these arts and manufactures are costly and coarse. Those products may be good or bad, but the people of this country should feel for them as they feel for their parents,

whether good or bad. Again, European goods may be cheaper than indigenous goods, but they are not so lasting as the latter. Thus, in the long run, a man gains instead of losing by using indigenous goods. It is the duty of every villager to purchase indigenous goods at a higher price so as to drive European goods out of the market. There has been a slight change in men's manner of thinking in this matter. No one should think at such a juncture that it is beyond his power to protect the native arts of India. There is no just ground for doubting the latent vigour and capability of the Hindu nature. The Hindus do not love quarrelling and fighting. They are religiously disposed, and so they yield precedence to other nations in this respect. But as there is no question of religion in this question of Native *versus* English goods, will the Hindu be unable to patronise that which it is his duty to patronise, to show contempt for mere external glitter, and to give proof of self-restraint by foregoing the temptation to use glittering, but unsubstantial foreign goods?

The Shambazar riot.

37. The *Sudhakar*, of the 5th June, has the following:—

SUDHAKAR,
June 5th, 1891.

We, Mussulmans, are in serious danger to-day. This is a specially unfortunate time for us. The predicament in which we have been placed is such as to make us slip our foot at every step. We are enveloped in darkness—impenetrable darkness.

The trial of the Mussalmans alleged to have been implicated in the Shambazar riot has commenced. There can be no objection to the punishment of the real offenders. But there is reason to think that the greater part of the men charged with rioting are innocent. It will be a matter of great regret if the innocent men are punished through the machinations of the opposite party. Their punishment will shake people's faith in the justice and uprightness of the British Government—a result, by no means politically desirable. Government ought to give up its attitude of fierceness towards its subjects, and to allay their fears with assurances of safety. The Lieutenant-Governor is earnestly entreated to see that the innocent in this case are not wrongly punished. His Honour is requested to come down from Darjeeling and see with his own eyes the miserable condition of the Mussulman families of Nikiripara in Shambazar—families among which there is not one that has not been deprived of some member or other.

The conduct of the police after the riot and the manner in which the trial of the arrested persons is about to be carried on have filled the public mind with great anxiety. It is hoped, however, that Government will see that the innocent men are released.

Now, the question may be asked, why did the Mussulmans attack the police? Did they assemble and cause the riot like so many dacoits simply in a spirit of defiance of the law? The Press is calling these Mussulmans *badmashes* although no member of it can prove from anything done in the riot that any of the Mussulmans who took part in it behaved like a *badmash*. Illiterate Mussulmans look upon their religion as their one true treasure on earth, and they do not mind sacrificing even their lives for its sake. What wonder then that a large number of such Mussulmans hearing that their *musjid* (their place of worship) was going to be demolished should have at once staked their very lives in its defence? It is difficult to understand why the Anglo-Indian editors in particular see nothing but the wickedness of the *badmash* in the conduct of the Mussulmans in the Shambazar affair. These Mussulmans simply stood round the *musjid*, defending it from the violence of aggressors, and did not, like true *badmashes*, march through the city plundering and disturbing the public peace like the Benares rioters. How can then these Mussulmans be stigmatised as *badmashes*? Let any unbiassed judge say if the conduct of these Mussulmans was anything like the conduct of professional *badmashes* who hire themselves out to disturb the public peace, and whether they and such *badmashes* should be placed in the same category. The story of the riot as the writer has learnt it from eye witnesses is that the Mussulmans got excited at the sight of one of Suresh Babu's men at the spot with a police jemadar, some constables and a number of *dhangars* to enforce the Babu's right of demolishing the *musjid*. They could not restrain themselves when they were told that the *musjid* would be demolished, and brickbats began to be thrown on its roof. If the Mussulmans are, therefore, held to have been guilty of having

caused a breach of the peace, much more should those people be held guilty who excited them to the commission of that offence. It is proper that those people too should be put on their trial for having attempted to interfere with the religion of a people in total disregard of the Queen's Proclamation and the India Councils Act of 1861. It may be also questioned what authority the police had to accompany Suresh Babu's men to the spot on the 16th May last. The time given by the Alipore Court to the defendants to remove their huts expired on the 15th May; and neither Suresh Babu nor the police had power, on the morning of the 16th, that is to say, before obtaining the Court's order for execution of the decree, to come to the spot to demand possession of the land or demolish the *musjid*. Under these circumstances, the Mussulmans had every right to defend the *musjid* against all attack. The Lieutenant-Governor is therefore requested to make an enquiry into the unlawful conduct of the police in this connection.

The writer then refers to the death of Amir, the Emam of the *musjid*, who is stated to have been most brutally beaten by some policemen after the affray. The Emam was not present on the spot during the riot, and came to the *musjid* to read the Koran after the roiters had dispersed. The poor man was removed to the hospital after being mercilessly beaten like a dog, and expired there the very same night. Poor Amir has fallen a victim to police oppression—oppression of a character which had never before in any case been perpetrated by the Government itself. But it is to be hoped that the noble-minded British Government will punish his cruel murder, and by teaching the oppressors a severe lesson, will make it impossible for them to oppress the people in the same way in future. Amir's blood-stained clothes and marks of his blood are still to be seen in the *musjid*, and the sight of these ought to rouse the Mahomedans to ask the Government to put a stop to the high-handedness of the oppressors. The question of expense ought to be no obstacle in the way of the Mahomedan community seeking redress for the cruel murders.

Forty-one Mussulmans stand arraigned under section 302 of the Penal Code for the murder of one constable, who died of the effects of wounds received during the affray. But who is to try the offenders who killed Amir and two other Mussulmans? The police are the servants of Government, and the people are its subjects. If, therefore, the Mussulmans who joined in the riot stand charged with fighting the police, the police, too, ought to be arraigned for the murder of three of Her Majesty's innocent subjects.

The writer expresses gratitude to the *Amrita Bazar Patrika*, the *Indian Mirror*, the *Bengali*, the *Bangavási*, the *Dainik*, and the *Samay*, for the impartial and dispassionate view they are taking of the matter, and is equally sorry to note the attitude of the *Reis and Kayyet*, the *Sanjivani*, the *Banganivási* and the whole Anglo-Indian press.

The detective police of Calcutta has been prying into every corner of the town since the occurrence, not excepting even gentlemen's houses and parlours. This is very objectionable indeed, seeing that there is no excitement of any kind noticeable among the Mussulmans of the metropolis.

38. The *Urdu Guide and Darussaltanat*, of the 5th June, refers to the riot between Hindus and Mussulmans in Berhampore in Behar, and says that instead of holding meetings and trying to prevent Mahomedans by force from slaughtering cows, the Hindus should do well to try to get, if they can, a law passed prohibiting cow-slaughter by Mahomedans.

39. The same paper cannot agree with the *Hindu Patriot* in characterising the Shambazar riot as a political and not as a religious affair. The conduct of the rioters proves beyond doubt that the riot was purely religious in its origin.

The charge made against the Mussulmans of having attacked the nephew of a certain Hindu lawyer, and some Hindu ladies who were returning from the river is quite unfounded.

The entire blame of the affair rests with the Subordinate Judge of Alipore and the Calcutta police. The Subordinate Judge should not, in the face of Babu Srinath Mitter's evidence, have decided the case against the Mussulmans simply because they had no documentary evidence to adduce in support of their claim. The writer finds fault with the judgment passed by the

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The Magistrate who tries the case of the Mahomedans should be instructed by the Local Government to proceed with great caution, remembering that the Mahomedans were excited simply because they found their *musjid* in danger. The conduct of the Mussulmans during the riot, which was quite unlike that of *badmashes*, the name by which they have been characterised, shows that the defence of the *musjid* was their sole object.

In conclusion Government is requested to pass an enactment distinguishing between the private property of an individual and property in any way possessing a religious character.

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Distress and discontent in India. future is a near future. It will at the most come at the end of the next fifty years. Does nobody see this? Yes, everyone sees it, but there is no help for it. Is not death from starvation after the next fifty years an absolute certainty in a country where the prices of food-grains have increased fourfold within the last thirty years? Rice which thirty years ago sold at one maund per rupee now sells at ten seers a rupee, and who can say that after the next thirty years the price will not be four times the present price? Government itself admits that in India the prices of food stuff have increased 60 per cent. within the last thirty years.

Nowhere else have famine and scarcity been of such frequent occurrence as in India under British rule, and consequently nowhere else have deaths from starvation been so numerous as they have been in India; and yet India is the most fertile country in the world. Nothing proves the existence of a chronic scarcity of food in the country so clearly as the fact that a white mountain could be formed with the skeletons of the three lakhs of men who perished in the Orissa famine alone. So fearful was that famine that, impelled by hunger, men killed men and ate human flesh.

Such are the fearful scenes witnessed during a famine which is the last result of high prices. But even the first or early result of high prices and scarcity of food are appalling enough. The horrors of the French Revolution and the insurrections under the Roman Emperors Claudius and Tiberius were outcomes only of high prices.

The doings of the "Socialists" of Europe are such as to send a thrill of terror through the heart. Murder and bloodshed are the Socialists' daily occupation. And who knows that similars things will not, in the course of time, happen in India? There is and should be a limit to everything. It is the subterranean heat which makes a volcano's crater burst and emit the lava-flood. And are not indications to that effect already visible? Government attributes the Benares riot to the distress caused by high prices. There can be no doubt that there is some truth in this explanation, and that such disturbances will become more frequent and numerous in future.

The cause of high prices remains unremoved. The British Lion has hitherto enjoyed the lion's share of India's food-supply. Ceaseless has been his drain of India's resources and ceaseless will that drain ever be. The sage Agasta quaffed the sea dry, and the British Lion will suck India dry. India has not lost her fertility, but the area under cultivation is steadily diminishing. Men belonging to the higher castes cannot, without losing their position in society, engage in agriculture, while, thanks to the "primary" education which is being given to the sons of agriculturalists, these latter have now all become clerks and copyists, and think it *infra dig.* to drive the plough or do any manual labour. The peasants again prefer cultivating jute to paddy. And add to this the draining away of the resources of the people by Government, and the prevalence of disease and distress in the country, and then think of its future.

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people of Hajipore more submissive to British rule than they could have been made by a whole battalion of soldiers.

SANJIVANI,
June 6th, 1891.

42. The *Sanjivani*, of the 6th June, deprecates the idea of the establishment of an "Imperial Library" by Government in the Home Department. According to the

The proposed Imperial Library.

Englishman, the library is to contain all the valuable documents of Government and only rare books; but would it not be better for Government, instead of establishing a separate library of its own, to undertake the entire management of the Public Library in the Metcalfe Hall, and raise its status to that of a library like the British Museum? The existence of the Public Library now depends on the precarious votes of the Municipal Commissioners, and it will cease to exist the day the Municipality withdraws its aid. Sir Charles Elliott and Lord Lansdowne will therefore achieve undying fame by carrying out this suggestion. It is hoped too that the donors of the Public Library will have no objection to the suggestion being carried out.

SANJIVANI.

43. The same paper says that, considering the rate at which the population of India is increasing, it has become the imperative duty of Government to encourage mass education.

Education.

A few years hence it will be impossible for any one to earn his livelihood unless he shall have received some education. But unfortunately mass education has been declining for the last few years. Government, it is true, has been of late years saying much about technical education, but it has done practically nothing in that direction. It seems that the English Government in India, unlike the English Government in England, does not admit that it is responsible for the education of the masses. Sir Charles Elliott is taking great interest in the Seepore Engineering College; but what does His Honour propose to do for the poorer class who cannot afford the expenses of an education in that college?

44. Babu Jogendro Nath Basu, Head-master of the Deoghur English School, writing to the same paper, makes a pathetic appeal on behalf of the lepers at Baidyanath, and observes as follows:—

SANJIVANI.

While Europeans from distant lands devote their lives to the ministration of the sick in this country, it is strange that the people of the country are themselves so

Lepers at Baidyanath.

heartless as not to take the least care of the large number of lepers who are always found at Baidyanath. These lepers have no house to live in, and the misery in which they pass their days is most heartrending. The correspondent, therefore, suggests that a subscription of five thousand rupees be raised for the present, one-half of the amount being applied to the construction of a house that would accommodate about fifty lepers, and the other half being invested in Government securities, the proceeds of which will go to pay the salary of a servant and to meet occasional expenditure for house repair. Arrangements should also be made for the supply of pure water for purposes of drinking and washing. A sum of one thousand and five hundred rupees has already been collected, and it is hoped that the public will readily come forward with the remaining three thousand and five hundred rupees.

HINDI BANGAVASI,
June 8th, 1891.

45. The *Hindi Bangavasi*, of the 8th June, says that Seth Raghubar Dayal, Talukdar of Moizuddinpore, in pergunnah Sitarampore in Oudh, has opened an agricultural bank in

An agricultural bank in Oudh.

his taluk. The result has been that his ryots have become flourishing agriculturists. Why are not such banks multiplied all over the country?

SOM PRAKASH,
June 8th, 1891.

46. The *Som Prakash*, of the 8th June, says that Raja Peary Mohan Mukerjee and other principal zemindars of the Hughli district are about to memorialise Government, asking it to prohibit Christian missionaries

Missionary preaching at Tarakeswar.

from preaching Christianity at Tarakeswar in an aggressive form. The Raja deserves praise for his efforts in this matter, and Government ought to hear the prayers of the memorialists and to put a stop to missionary preachings at Tarakeswar with the object of preventing religious disturbances in future.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 9th, 1891.

47. The *Dainik-o-Samachar Chandrika*, of the 9th June, says that Mr. R. C. Dutt's Ancient India contains much which is not approved by Hindus and the Hindu shastras. Such being the case, Government should

Mr. R. C. Dutt's Ancient India.

not have encouraged the writer by purchasing 85 copies of this work with money contributed by Hindus and Mussulmans.

URIYA PAPERS.

48. The doings of the rebellious subjects of the Maharaja of Keonjhar, a Tributary Chieftain of Orissa, form the subject of discussion in the Native Papers of Orissa.

SAMVADVAHIKA,
May 14th, 1891.

The Keonjhar rebellion. The *Samvadvāhikā*, of the 14th May, states that the tide of rebellion has penetrated into the Kaptipada portion of the Mayurbhanj State, and has resulted in a dastardly attack on the *Adhikari* of Kaptipada.

49. The *Utkaldipikā*, of the 30th May, states that Dharani Dhar Naik, a native of Keonjhar, who was trained in the Cuttack Survey school at the cost of the Maharaja of that State, served for some time as surveyor in the the Moyurbhunj State. His services were then transferred to the Keonjhar State, where he served for some time as surveyor. He was afterwards dismissed by the Maharaja. Being discontented, he held a council of his caste brethren and attempted to collect funds with the object of freeing the Keonjhar subjects from the oppressive rule of the Maharaja. Being timely informed of his machinations, the Maharaja arrested a large number of men said to have been disaffected, and sent them to jail. Among these some were near relatives of Dharani Dhar. This measure of the Maharaja drove Dharani Dhar to open rebellion. Assuming the title of Surveyor Tikait, Dharani Dhar now leads the rebellion. He has already succeeded in imprisoning Babu Fakir Mohan Senapati, the Manager of the Maharaja of Moyurbhunj, who was proceeding from Anandapore to Keonjhar Gurh with the object of quelling the rebellion. The jail of the Maharaja has been forced open, and the convicts released in large numbers. In their attack on the treasury of the Maharaja, the rebels were defeated and compelled to withdraw. They have occupied all the passes leading to the Keonjhar Gurh. The Maharaja is at Anandapore in a distressed state of mind. The police force ordered from Balasore and Cuttack have reached Anandapore and are trying to escort the Maharaja to the Keonjhar Gurh. The paper is of opinion that the British Government ought to assist the Maharaja by all means to discover the true cause of the rebellion and to remove it at an early date.

UTKALDIPIKA,
May 30th, 1891.

50. The *Samvadvāhikā*, of the 28th May, hears that Babu Fakir Mohan Senapati, the Manager of the Maharaja, is in safety in Raisua, and has no reason to fear anything from the rebels. Babu Bichitrananda Das, the Assistant Manager, is alleged to be the cause of all discontent. It further hears that the Keonjhar Gurh has been looted by the insurgents and that some firearms have come into their possession.

SAMVADVAHIKA,
May 28th, 1891.

51. Dhaneswar Das, a correspondent of the *Utkaldipikā*, of the 23rd May, writes that a large number of the residents of Keonjhar have found shelter in the Pallahara State and are being well treated by the Dewan of that State. They are going thither for fear of being molested by the unruly insurgents.

UTKALDIPIKA,
May 23rd, 1891.

52. The *Utkaldipikā*, of the 23rd May, is glad to find that His Honour the Lieutenant-Governor of Bengal has, within a short period, inspected the most important stations in His Honour's province, and has therefore seen the state of the people with his own eyes, which was not the case with His Honour's predecessors.

UTKALDIPIKA.

53. The *Samvadvāhikā*, of the 2nd May, states that cholera is reported from the Bhogra and Kamarda outposts of the Balasore district.

SAMVADVAHIKA,
May 2nd, 1891.

ASSAM PAPERS.

54. The *Paridarshak*, of the 1st June, says that even the character of the Bheel dacoit Tantia will appear to advantage compared with the character of Tikendrajit. There were redeeming features in the character of the former, but there are none in the character of the latter.

PARIDARSHAK,
June 1st, 1891.

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55. The same paper says that the people of Assam take little interest in the change of their rulers, because they well know that their miseries will remain unalleviated, no matter who the man is that is appointed to wield their destinies. The appointment of Mr. Ward, in succession to the late Mr. Quinton, has therefore aroused little interest in Assam. The writer, however, begs to submit the following for the new Chief Commissioner's consideration :—

- (1) Assam has had a very bad time of it since the passing of Mr. Ward's regulation. It was through Mr. Fitzpatrick's kindness that the rigour of that regulation was softened by the introduction of some modification. It is hoped that Mr. Ward will follow Mr. Fitzpatrick's example.
- (2) The scarcity in the Sudder and Karimgunge sub-divisions for the last few years has been due to the construction of public roads, which have seriously interfered with the water-passages in these parts of the country. Roads are a public necessity, but they should be so constructed as not to interfere with the existing water-passages. The Chief Commissioner's attention is also drawn to the proposal for constructing an embankment on the Surma river between Churkhai and Bhanga, a proposal which was given up by Mr. Quinton on account of the opposition of the planters.
- (3) Crime has greatly increased in the Sylhet district. This is due partly to the inefficiency of the judicial officers and partly to the corruption of the police. Educated young men should be therefore more largely employed as Extra Assistant Commissioners.
- (4) The police has become corrupt to the backbone, and this is particularly so in Sylhet, where police officers are said to take part even in dacoities. Police reform has therefore become a necessity.
- (5) The Chief Commissioner is requested to direct his attention to the condition of the prisoners in Sylhet, who are horribly overworked by the jail officers.

PARIDARSHAK.

56. A correspondent of the same paper brings charges of neglect of duty against Babu Jamini Nath Ghoshal, hospital assistant in the Shillong hospital. The compounders are also found fault with, especially the Bengali compounder, who is described as a man of no character. The supply of medicines is also very inadequate. The attention of the Chief Commissioner and of the Deputy Surgeon General is drawn to these matters.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 13th June 1891.